

GREATLY EXPANDED REVISION —

The 2520 Year Prophecy Update

— THERE ARE EVEN MORE REASONS WHY IT IS NOT TRUE

This is an in-depth study on a topic that is being strongly agitated just now. It is unfortunate that, at a time when we should focus our attention on sharing the truth with everyone about obedience to God's law and the Bible Sabbath through the enabling grace of Christ, and warning them about the soon-coming Final Crisis, our attention is being diverted to oddities of no particular importance.

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"In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that 'false prophets shall arise and shall deceive many.' But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, 'To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.'

"From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits.'"—Review, February 23, 1892; 7 Bible Commentary, 951-952.

In this revision, I have returned to an even deeper study of the 2520 years, and it has resulted in a correction which should be made. But, in addition, there is a significantly larger amount of data that needs to be added to a more complete understanding of this topic.

A correction—The 2520 year prophecy was mentioned in the 1850 prophetic chart, although in very fine print, hidden in a paragraph. (More on this later).

OVER 40 REASONS FOR REJECTING IT

There are 42 definite reasons why the 2520 year prophecy is not valid, cannot be correct, and should be rejected. We now know of many more reasons than before!

THE GC 351 STATEMENT

1 - According to Inspiration, the 2300 year prophecy is the longest Bible prophecy; not one is longer! —This Inspired statement, that the 2300 year prophecy is longer than any other genuine prophecy in the Bible, is a powerful fact! It cannot be refuted! The following quotation says that William "Miller and his

associates" proclaimed this "longest and last prophetic period"—and that it is the 2300, not the 2520, time prophecy which is here referred to as "the longest and last."

"The experience of the disciples, who preached the 'gospel of the kingdom' at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, 'The time is fulfilled, and the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in."—Life Sketches Manuscript, 111 (not the book, Life Sketches).

The above statement was printed in 1880, and then restated in Great Controversy:

"As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand' [the 70 weeks prophecy of Daniel 9:24-27], so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks [490 years] of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each [the 70 weeks and the 2300 year prophecy] was based upon the fulfillment of a different portion [457 B.C.-A.D. 34 and the longer 457 B.C.-A.D. 1844] of the same great prophetic period [the 2300 year prophecy]."—Great Controversy, 351. (Bold, italics, and brackets are mine.)

If the 2300 year prophecy is the longest prophetic period in the Bible (GC 351, quoted above), then none could be longer! The theorized 2520 prophetic theory cannot be a genuine time prophecy; because, if correct, then GC 351 would not say that the 2300 was the longest! (It is obvious that 2520 is longer than 2300.)

The story is told of the lawyer who told the judge that there were eight reasons why his client could not appear in court; the first was that he was dead. The judge immediately replied that he didn't need to give any more. That first one was decisive.

The same applies to Great Controversy, 351. It totally annihilates any possibility that any longer time prophecy could be Biblical! The statement in GC 351 is a direct denial of the truthfulness of the 2520 theory!

2 **"The longest and last prophetic period brought to view in the Bible"** is stated in that paragraph as being the 2300 year prophecy, and that prophecy alone.

Along with this great truth, that the 2300 year prophecy is the longest and last, it should be mentioned that there stands the important, solemnly declared fact that there will never again be any time prophecy of any kind (either dating or time spans) after 1844!

"There should be time no longer."—*Revelation 10:6*.

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. **The longest reckoning reaches to the autumn of 1844.**"—*7 Bible Commentary*, 971 (identical: *Manuscript 59*, 1900; *19 Manuscript Releases*, 320-321).

IT IS NOT IN THE SPIRIT OF PROPHECY

2 - In Great Controversy, 323:2, we are told of Miller's list of eleven Old Testament time prophecies; and the 2520 is not among them.

3 - On the bottom of the next page (GC 324:3), we are told of only one prophecy, the 2300 time prophecy, which "would extend far beyond the close of the Jewish dispensation." If the 2520 was a genuine time prophecy, it would also have been mentioned here; since, as claimed, it also extended far beyond New Testament times (GC 324:3-325:0).

4 - Discussion of the 2300 year prophecy continues on down to page 329; yet nowhere in any of those pages is there to be found any mention of the 2520 time prophecy.

5 - We are told that the 2300 year prophecy reached down to the year 1844 (GC 328:2). But if the 2520 was valid, it would be mentioned; since it is also supposed to reach down to that same year, and would (because it is a second prophecy supposedly reaching down to 1844) thus strengthen the argument in favor of that date.

6 - The 2520 prophecy is not mentioned anywhere in Great Controversy.

Although Great Controversy mentions eleven different time span prophecies which William Miller carefully considered, the 2520 is not included among them.

The reason for this is highly significant: We are only told of actual time prophecies in the Bible that he reviewed. Because the 2520 is not in the Bible, he never found it.

First, on page 323:2, we are told of eleven time prophecies which he was concerned with. The 2520 prophecy is not one of them. All of these were fulfilled by the time of the Apostles in the first century A.D. Then, **second**, beginning on the next page **we are told about Miller's careful study of just one prophecy (and only one) which extended down past the Apostles to 1844 (GC 324-329).** It is the 2300. The 2520 is not mentioned.

No time prophecies longer than the 2300 year prophecy are mentioned in *Great Controversy*. No mention is

made anywhere in those pages of a 2520 year prophecy. Why? Because God revealed to the author of *Great Controversy* that there is no time prophecy longer than the 2300-year time period. Therefore, the 2520 theory is not genuine. Why? Because it has no Biblical basis. (More on this later.) In fact, the Spirit of Prophecy never mentions the 2520 time prophecy anywhere.

7 - The magnificent 2300 year prophecy is closely interwoven with the entire sanctuary work in the Old Testament, the sufferings and death of Christ in the New Testament, and His mediation in the Sanctuary in heaven. The Bible clearly tells us when it began, when Christ died, and when He began the cleansing of the great Sanctuary in heaven. In marked contrast, there is a stunning absence of any mention of the 2520 time span in both the Bible and Spirit of Prophecy.

8 - In addition to being named and discussed in a number of other Spirit of Prophecy books, the key book, *Great Controversy*, specifically mentions the 2300 year prophecy by name and discusses it on 43 pages. That is equivalent to one out of every 16½ pages! And it is frequently mentioned several times on each of those pages (GC 325-329, 340, 351-356, 368, 373-374, 380, 398-401, 409-411, 417, 421-422, 424, 426, 429-430, 431-433, 435-436, 456-458, 480, 486). As for the 2520 prophecy, we only find a significant silence. There is not one mention.

9 - The 2520 time prophecy is not mentioned anywhere in the Spirit of Prophecy—not in any book, magazine article, letter, or manuscript by Ellen White. But that is understandable; since she is always in agreement with the Bible.

DANIEL CANNOT BE USED TO PROVE IT

10 - If the 2520 was a correct, lengthy, day/year time prophecy, **the actual number of this lengthy time prophecy should be mentioned somewhere in Scripture.** But, unlike the genuine, lengthy day/year time prophecies (2300 [Dan. 8:14], 1260 [Rev. 11:3; 12:6], 1290 [Dan. 12:11], and 1335 [Dan. 12:12]), the number 2520 is not found anywhere in the Bible.

11 - It has been said that Daniel 4:15-16 is another reason why the 2520 theory must be true. But that passage is not a year for a day prophecy! Instead, it is a year for a year prophecy.

"And let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him."—*Daniel 4:15-16*.

"Let his portion be": At this point in Nebuchadnezzar's dream (described in Daniel 4:10-17 and explained in Daniel 4:20-23), the subject changes from a tree to a wild animal. Instead of a tree cut down, he is now presented as a man who, lacking proper intelligence, has become like an animal.

"Seven times": The majority of ancient and modern interpreters explain the Aramaic 'iddan ("time") to mean "year." The Septuagint version (translated in stages between the 3rd and 2nd centuries B.C. by Jews) reads literally "seven years." Josephus, a first century

A.D. Jewish historian, also said it was seven years. **So a "time" here, in verse 16, means "one year"—nothing more, nothing less, nothing else.**

There is no reason or excuse to apply a day for a year prophecy formula to this seven years (which would yield a prophecy of 2520 years).

There is nothing in this chapter that could be interpreted as applying this passage to anything other than an experience in the life of Nebuchadnezzar that occurred over a seven year time span.

12 - There is no reason to apply a day for a year interpretation to any of the other more than thirty places in the Bible in which the phrase, "seven times," is found (for example, heating the furnace seven times hotter, in Daniel 3:19, or bowed himself seven times in Genesis 33:3). Here are several other typical Bible passages which use the phrase "seven times": Joshua 6:4,15; 1 Kgs. 18:43; 2 Kgs. 4:35; 5:10,14; Ps. 119:164.

13 - Daniel 4:15-16, and other verses in Daniel 4, is the only place in the Bible in which a time span based on "seven times" is clearly implied. (Do a search through a complete concordance and see for yourself.) In addition, **Daniel 4:15-16 is obviously about only a portion of the life span of one man, Nebuchadnezzar, with no secondary applications implied.** Because there is no hint of a year for a day meaning in Daniel 4:15-16, it cannot be used to prove the 2520 year prophecy to be correct.

14 - It is those who apply strange, twisted applications to Scripture—who bring terrible apostasy into the church! Clement of Alexandria (A.D. 150-215), after filling himself on Platonism and Gnostic errors, first led out in the apostasy of bringing Sunday sacredness into the Christian church. He did this by applying strange, secondary meanings to passages of Scripture. One was 2 Peter 2:5. Clement said that, because this text says that Noah, "the eighth person," was "saved," therefore we should keep the eighth day in the week holy (the sacred day of the Sun god, Mithra), instead of the Bible Sabbath, which the Fourth Commandment said should be kept on the seventh day of the week. That is a total twisting, not only of Scripture, but also of common sense! What was Clement's mistake? **He regularly applied meanings to the Bible that were clearly not there. We today should beware of doing that; for, in so doing, we distract attention from the truths that are needed.**

IT IS NOT IN LEVITICUS 26

15 - There is no Scriptural basis for the 2520 year prophecy in Leviticus 26—which is supposed to be the origin of the 2520 time prophecy!

We will now ask a very important question: **If the number "2520" is not mentioned anywhere in Scripture,—where in the Bible did they imagine that they found it? Here is the answer; and it is indeed a strange one:**

The 2520 year prophecy finds its basis in a false interpretation of a warning which Moses made in Leviticus, chapter 26.

According to the theory, Moses gave a time prophecy about "seven times;" and it is speculated that they should be interpreted as 7 years x 360 = 2520 years! Therefore

"seven times" equals 2520 years.

16 - The curses refer to punishments, not time spans. If we carefully read what Moses actually said in Leviticus 26, we find that **each mention of "seven times" is referring—not to a period of time but—only to a punishment that would be repeated many times.**

If Israel refused to obey God, Moses said they would be punished seven times more. **So that they might not misunderstand his words, Moses uttered this threat four different ways in that chapter, clearly showing that no time prophecy is indicated.**

Here are the four instances in which "seven times" is mentioned by Moses in Leviticus, chapter 26:

"I will **punish you seven times more** for your sins" (Lev. 26:18) . . . "I will bring **seven times more plagues** upon you" (Lev. 26:21) . . . "Then will I also walk contrary unto you, and **will punish you yet seven times** for your sins" (Lev. 26:24) . . . "I will **chastise you seven times** for your sins" (Lev. 26:28).

Moses said that, each time they disobeyed, God would send them "seven times more plagues," or other punishments (Lev. 26:21); that is, each one would be worse than the previous one! And that is what happened.

17 - Leviticus 26 is not a prediction of length of punishment,—but of its certainty! The certainty, in Leviticus 26, of punishment for disobedience is shown by the repetition. If they sinned against God, He would definitely punish them; and He would do it repeatedly, over and over again. *There is nothing here about "seven years" or any other length of time.* And there surely is nothing here about 2520 years of punishments being meted out to the Israelite nation!

18 - The 2520 time span theory is keyed to a single curse on the Jewish nation that is 2520 years in length. But Leviticus 26 repeatedly warns about an intermittent series of curses; one curse after another—not a single, lengthy curse. Four times it clearly foretells that "seven times" curses will fall on the unrepentant people (Lev. 26:18, 21, 24, and 28).

19 - The Spirit of Prophecy mentions Leviticus 26 only four times. None of those passages hint that there is a time prophecy connected to that chapter. Each and every one says that, when God's people in any age of earth's history rebel against God, they will be punished. **Here are these passages: PP 535:1; PK, 429:1; Ed 140:5-141:0; 2T 661:1.** Check them for yourself. It is a dangerous thing to wander away from God's special counsels, in order to grab hold of some strange, new concept. When we do this, Satan thrills the mind with a weird sense of pleasure.

THERE IS NO SUCH TIME SPAN

20 - The Jewish nation did not exist for 2520 years! Moses spoke these words in Leviticus while the Israelites were still at Mount Sinai. They arrived there about the year 1500 B.C., shortly after crossing the Red Sea. It is well known that, **about 1,570 years after that, in A.D. 70,—Jerusalem was, indeed, destroyed and the Jewish nation came to its end!**

To say it again: The Jewish nation did not even

4 exist for 2520 years! Abraham, the first Jew, is dated 2000 B.C. The nation began in 1500 B.C., when they left Egypt, and it ended in A.D. 70 with the destruction of Jerusalem. Even if we dated it from Abraham's birth, that would only total about 2,070 years. Even if the seven punishments had begun instantly, as soon as He spoke them, that would only be 1,570 years till A.D. 70.

21 - The 2520 year prophecy would have to end in A.D. 2554! If the 2520 theory were true, this terrible curse on the Jewish people would obviously have to begin when the 70 weeks (490 year prophecy) of Daniel 9:25 ended in A.D. 34. Until that date, the Jewish people were still on probationary time as a nation approved by God.

But, when they slew Christ, His blood became a perpetual curse to them (DA 737-738). **Do we have here a powerful fulfillment of the predicted curse of Leviticus 26?** Is it the final—the seventh—of those curses?

"The blood of the Son of God was upon their children and their children's children, **a perpetual curse.**"—*Desire of Ages*, 739.

"In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. The one week—seven years—ended in A.D. 34. **Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel.**"—*Prophets and Kings*, 699.

Therefore, beginning in A.D. 34, **that hypothetical 2520 years curse on the Jews would extend from A.D. 34 to the year A.D. 2554, which is over 500 years in the future!** Must we wait until A.D. 2554 before Christ can return and put an end to this sinful world?

22 - The Israelites have not been scattered for 2520 years. Yet that is what advocates of the 2520 time span claim. Instead, they have been scattered over 1,940 years, since A.D. 70.

"Thus the Jewish people sealed their rejection of God's mercy. The result was foretold by Christ in the parable. The king 'sent forth his armies, and destroyed those murderers, and burned up their city.' **The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation.**"—*Christ's Object Lessons*, 308-309.

23 - The Jews are still scattered! It is claimed that the Israelites would be scattered throughout the world for 2520 years; and, in 1844, this time period would end. **But the scattering of the Jews into other nations did not end in 1844!**

24 - It is also claimed that the "treading down of Israel by the Gentiles" occurred during this time. If that is so, then, like the scattering, it should have ended in 1844, as claimed by the 2520 advocates.

THEY WERE CURSES, NOT TIME SPANS

25 - Daniel himself acknowledged that the curses

of Leviticus 26 were event curses, and not a year for a day 2520 time span.

For example, the curse of the seventy years captivity, resulting from their apostasy, was part of the Mosaic curses spoken of in Leviticus. Here are Daniel's words:

"Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; **therefore the curse is poured upon us, and the oath that is written in the law of Moses** the servant of God, because we have sinned against Him.

"And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

"As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth.

"Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth: **for we obeyed not His voice.**"—*Daniel 9:11-14*.

In the above passage, Daniel was hoping that it was time for the predicted time of Jeremiah (the 70-year prophecy of Jeremiah 25:11-12; 29:10) to end, so his people could return to Jerusalem. For decades, the captives in Babylonia had experienced terrible retribution for their sins.

26 - Several times, in Leviticus, Moses predicted that curses would fall on Israel, if they apostatized; yet these several definite curses have been transformed into one very long time span of more than 2,000 years.

By both Moses and Daniel's own words, **the curses of Moses were stated as terrible effects which would fall on the Israelites if they sinned. Those curses were not a time prophecy.** Read **Leviticus 26:14-43**, where about 50 curses are listed. Also read **Deuteronomy 28:15-68**, where another long list is given. None of them were time prophecies! Why then does anyone imagine that the curses of Leviticus 26 are time prophecies?

27 - Does the following statement, which summarizes all those curses pronounced by Moses, sound like a time prophecy?

"For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them. **And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:**

"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land."—*Deuteronomy 29:26-28*.

2520 COULD NOT HAVE ENDED IN 1844

28 - Why was 1844 selected, by the Millerites, as the terminal date for the 2520 period? What event could have occurred in that year which would warrant making

The 2520 Year Prophecy Update

**PART TWO
OF THREE**

Continued from the preceding tract in this series

it the ending date of this prophecy? None, absolutely none; for **nothing of importance happened to the Jews in that year!**

If the 2520 time prophecy is genuine, then the curse on the Jews must end at that date—either by the Second Advent occurring then and bringing our usual earthly history to an abrupt end, **or by having the curse removed from the Jews at that time!** But neither event happened then.

29 - The punishment of the Jews did not end in 1844. Prior to 1844, supporters of the 2520 theory predicted that (1) **the Jews would be “liberated”** in 1844, or that (2) **the Jews would be “released from captivity”** in that year. —**But newspaper accounts and historical records from that time reveal no such events as these occurred in or near 1844.**

Still others predicted that (3) **God would once again accept the Jews as His special people in that year.** But that theory is not correct either.

The Jewish nation brought upon itself its own ruin (PK 712-713). By the crucifixion of Christ and the stoning of Steven, it withdrew from the theocracy (DA 737-738) and separated itself from God (DA 709). At that time, it became a dead branch that was severed from the Vine (DA 739).

“As a people the Jews had failed of fulfilling God’s purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others.”—*Christ’s Object Lessons*, 296.

The Jewish nation was declared to be unchurched by the rending of the temple veil (5BC 1109). But this does not mean that individual Jews cannot be saved. Repentance alone could save them from the impending ruin (AA 247); in most cases, they did not choose to do this. —And it did not happen for the millions of Jews on earth in 1844 either!

30 - Not one curse, but seven. This 2520 theory teaches that the seven different curses in Leviticus 26 are going to be fulfilled in a single curse, and that this curse on the Jewish nation will continue for 2520 years.

The actual fulfillment of those curses occurred at various times, throughout the history of the Jewish people, as they descended into deep apostasy. The destruction of Jerusalem was the climax of the curses which resulted from years of Israel’s apostasy.

“The Jews who first aroused the rage of the heathen against Jesus were not to escape unpunished. In the judgment hall, as Pilate hesitated to condemn Jesus, the infuriated Jews cried, ‘His blood be on us, and on our children.’ **The fulfillment of this terrible curse** which they called down upon their own heads, the Jewish nation has experienced. The heathen and those called Christians alike have been their foes . . .

“**The blood of Christ and of the disciples, whom they had put to death, was upon them, and they were visited with terrible judgments. The curse of God followed them,** and they were a byword and a derision to the heathen and to so-called Christians. They were degraded, shunned, and detested, as if the brand of Cain were upon them. Yet I saw that God had marvelously preserved this people and scattered them over the world **that they might be looked upon as specially visited by the curse of God.**”

“**I saw that God had forsaken the Jews as a nation; but that individuals among them will yet be converted** and be enabled to tear the veil from their hearts and see that the prophecy concerning them has been fulfilled; they will receive Jesus as the Saviour of the world and see the great sin of their nation in rejecting and crucifying Him.”—*Early Writings*, 212-213.

31 - Every genuine Biblical time prophecy always leads us to an event which concludes it! But the false 2520 span ends in a blank, a nothingness. Its beginning is a faked number, and its end is a dismal failure.

TWO DIFFERENT TIME SPANS

32 - Two different hypothetical time frames of this theoretical 2520 prophecy have been devised; yet this only adds to the confusion. When people theorize, without a proper Biblical basis of support, they keep coming up with new variations.

It is a remarkable fact that, when we compare each with actual historical facts, both have serious dating problems. Let us carefully consider each one of them:

THE FIRST TIME SPAN

33 - The first time span is incorrect because its dates are off by one year. The first of the two 2520 time span charts is said to run from 723 B.C. to A.D. 1798. —Yet that time span is incorrect because 722 or 721 B.C. would have to be the correct date. This flaw makes the chart end in 1799, instead of 1798. (Some scholars place that date in 721 B.C., which would cause the theorized chart to end in 1800.) **This first chart places the conquest of the Northern Kingdom of Israel (Samaria) by Assyria as occurring in 723 B.C. Yet this event did not occur until at least a full year later, in 722 or possibly in 721 B.C.**

You will recall that the united kingdom of Israel (under Saul, David, Solomon, and the first year of Rehoboam’s reign) existed from 1030 B.C. to 931 B.C. It was a union of all the twelve Israelite tribes living in the area that presently approximates modern Israel and the Palestinian territories. —Then it split into two divisions, the Northern Kingdom of Israel (with its capital in Samaria) and the Southern Kingdom of Judea (with its capital in Jerusalem).

This first of the two 2520 time lines begins with

6 723 B.C. as the date when the Northern Kingdom of Israel was captured and the people were taken into captivity. **But careful historical analysis reveals that this event actually occurred in 722 B.C. (or 721), not 723 B.C.** So the starting year of that first 2520 year chart is off by one year. Figuring from 722 B.C., the 2520 prophecy would end in 1799 or 1800, not 1798.

Here is the historical evidence for this clarification. Notice that all the following historical facts agree with 722 or 721 B.C., and none are for 723 B.C.

After a three-year siege by the Assyrian king, Shalmaneser V, in 722 B.C. the Northern Kingdom of Israel was conquered either by Shalmaneser V, in the last year of his life, or Sargon II, his successor. At any rate, after the capture of the capital city, Samaria, in the territory of Ephraim in 722 B.C., 27,290 people were carried captive from the city of Samaria. According to 2 Kings 17:6, the population of the annexed part of Israel was deported to Assyrian cities. They never returned to Israel. These were referred to as "the lost tribes of Israel." Sargon II afterward had Samaria rebuilt as the capital of the new province of Samerina and settled it with Assyrians.

"In **722 B.C.**, after its conquest by either Shalmaneser V or Sargon II, Samaria became the seat of an Assyrian province."—*SDA Bible Dictionary*, 947.

Some scholars suggest that, while retaining the date 722 B.C. as the fall of Samaria and the Northern Kingdom of Israel, it was Shalmaneser V who initially conquered it:

"The city [of Samaria] was conquered and destroyed in **722 B.C.** by the Assyrian king Shalmaneser V."—*Ancient Samaria, Wikipedia*.

Scholars generally agree that, if Shalmaneser did conquer Samaria, he did it just prior to his death; **for it was not until Shalmaneser's death, in 722 B.C., that Sargon II became sole ruler.**

"Sargon II became co-regent with Shalmaneser V in **722 B.C.**, and became the sole ruler of the kingdom of Assyria in 722 B.C., after the death of Shalmaneser V."—*Sargon II, Wikipedia*.

Regarding Hoshea, the last king of Israel, we are told:

"Succeeding Pekah, whom he assassinated, Hoshea was kept as a vassal ruler of the Northern Kingdom by Tiglath-Pileser of Assyria, to whom he paid heavy tribute. Conspiring with Egypt against the Assyrian power, he was incarcerated [imprisoned] by Shalmaneser V, who for three years laid siege to Samaria (2 Kings 18:10). Hoshea disappeared from history, possibly taken captive or slain, when Samaria fell sometime **between December 722 and the spring of 721 B.C.**"—*M.S. Miller and J.L. Miller, Harper's Bible Dictionary*, pp. 269-270 (1954).

But, **while retaining 722 B.C. as the date of the conquest of Samaria, other scholars believe that it was immediately after Shalmaneser V's death that Sargon II captured the city** and carried away the inhabitants of the Northern Kingdom into captivity.

"If these statements comprise the authentic record of the fall of Samaria, then that city must

have been captured at the earliest in the accession year of Sargon II, that is, sometime **after late December, 722 B.C., hence probably in 721 B.C.**

"This is, however, in conflict with the data which indicates that Samaria was taken by Shalmaneser V. If Samaria fell in the **summer or fall of 722 B.C.**, it was only a few months until the **death of Shalmaneser V in December** of that year, and this may have made it easy for Sargon II, in inscriptions written late in his reign, to claim for his own glory the conquest which was actually accomplished by his predecessor. Furthermore, in the few months before his death, Shalmaneser V may have but barely begun the deportation of the people of Samaria; and the actual carrying out of this deportation may have actually been the work of Sargon II, as the latter says."—*Jack Finegan, Light from the Ancient Past* (2nd ed.), p. 210 (quoted in *SDA Sourcebook*, p. 518).

Another research scholar provides this summary:

"Shalmaneser V died in 722 B.C. . . The reign of Shalmaneser V and the accession of Sargon [II] are referred to in the *Babylonian Chronicle*, 1:27-31 . . . The ravaging of Samaria by Shalmaneser was distinct from the capture of the city by Sargon at the end of the siege.

"It seems, therefore, that Shalmaneser died before Samaria was put to siege and that the king of Assyria who invaded the land and besieged Samaria was Sargon II. **Sargon's first three regnal years were 721-719 B.C.**, which corresponds to the siege during Hoshea's 7th-9th years. This recognition of Sargon II as the king of Assyria, in 2 Kings 17:5-6, distinguishes him from Shalmaneser V of Assyria in 2 Kings 17:3-4. Sargon II's yearly activities are reported in the *Khorsabad Annals*."—*M. Christine Tetley, The Reconstructed Chronology of the Divided Kingdom*, p. 159. (Also read pp. 153-164 in this book by Tetley. For more on this, see *Tadmor, Campaigns of Sargon II*, pp. 94-97, which agrees with Tetley's findings.)

Eerdman's Dictionary of the Bible (p. 1196) agrees that **"the city [of Samaria] fell to the Assyrians in 722-721 B.C."** while noting that it is not certain which Assyrian king was responsible for the capture and deportation.

Bob Becking, in his *Fall of Samaria: An Historical and Archaeological Study*, page 21, says that **the date of the capture was definitely 722**, but that uncertainty exists regarding which king was involved in the capture and captivity.

The Jamieson, Fausset, and Brown Commentary on the Bible (Isaiah, chapter 20) says that "the siege began in 723 B.C. **and ended in 721 B.C.**, the first year of Sargon's reign."

A.T. Olmstead, in the *American Journal of Semitic Language* (April 1905), says an ancient scribe in the Assyrian Annals placed the capture as occurring **"in the period between December 722 and March 721."**

Watson E. Mills, in his *Mercer Dictionary of the Bible* (p. 72), places the capture of Samaria in **722**.

The Encyclopedia Britannica, Vol. 3, p. 869, places the fall of Samaria in **722 B.C.** (At this point, I stopped looking!)

Thus we see that the actual fall of Samaria occurred in 722 or 721 B.C.; this, of course, would end in 1799 or 1800, not 1798.

THE SECOND TIME SPAN

34 - The second of the two problematic 2520 time span charts runs from 677 B.C. to A.D. 1844. This time span cannot be correct because, at worst, 677 is an imaginary starting date with no historical support; and, at best, it marks the date of the conversion to God of a very wicked king of Judea—and that event could not (!) mark the beginning of Heaven's curse on the nation. (More on this below.)

35 - The captivity of the Southern Kingdom of Judah did not begin until 72 years later! This second time line is dated from the year Manasseh was taken to Babylon and repented. According to this one of the two interpretations of the 2520 theory, the captivity of the Southern Kingdom began in 677 B.C.

But, in reality, the captivity of Judea began in 606 B.C.; and, based on inclusive reckoning and in accordance with the twice-repeated prophecy of Jeremiah (Jer. 25:11-12; 29:10), it continued for 70 years, until 536 B.C. At this time King Cyrus permitted the Jews to return to Jerusalem in order to begin rebuilding it.

—As shown on this second 2520 time line, the captivity of Judea, beginning in 606 B.C., did not end in 1844, but in 1914!

Let us ignore that fact and focus on the theorized starting date of this second 2520 prophecy (677 B.C., which was supposed to end in A.D. 1844):

36 - We are unable, from historical records, to find anything that happened in 677 B.C.

First, we must find a recorded event in Judea which occurred in 677 B.C. But there is no way, anywhere in Biblical or historical sources, to find one! None exists.

Checking further, we find in a complete Judean king list (an excellent one is to be found in the *SDA Bible Dictionary*, pp. 206-207) that one king of Judea, Manasseh, reigned at that time. He ruled from 696 to 641 B.C.

But we have no historical or archaeological dates for any event that occurred during those 55 years of Manasseh's reign, not a single one. Not in the Bible, and not in secular records.

So someone, over a hundred and fifty years ago, decided to pluck one event out of Manasseh's life and say that it occurred in the year 677 B.C.!

Someone subtracted 2520 from 1844—and arrived at 677 B.C. How is that for clever guessing!

(Later in this research report we will discover firm evidence that the originator of the 2520 theory was not William Miller.)

37 - This theoretical time span, extending over 2500 years, is said to have begun when a Jewish king fully repented of his sins and began a decades-long work of bringing the entire nation back to godly living!

What was this event? It had to occur at some point in the lifetime of Manasseh. His earlier years were marked by wickedness; but, as soon as he was taken to Babylon, he immediately experienced a genuine, lasting repentance that apparently continued for the rest of his life. **To our knowl-**

edge, Manasseh was the only wicked king during the divided monarchy that fully returned to God. —Surely, a 2520-year curse from Heaven would not fall on the nation in the year that he repented, returned home, and initiated serious reforms in the Southern Kingdom, to bring it back to God!

Unfortunately, there is no other major event in Manasseh's life that the theorists could date from. So they chose this event. —But those theorists did not realize that the year 677 could not possibly be the correct date! (More on this below.)

You will find the story of this captivity, repentance, return to Israel, and the consequent powerful reform in 2 Chronicles 33. **Read it. Manasseh had been taken to Babylon by an Assyrian king. He immediately repented and was fully converted; and, because of his remarkable change, he was quickly permitted to return to his throne in Judea. Arriving there, he immediately set to work to lead the entire nation back to God!** He spent the next 36 years (yes, 36 years) doing it! Manasseh had the godly example of his deceased father, Hezekiah (729-686 B.C.), who, when Manasseh was growing up, had been one of the best kings that the Southern Kingdom ever had. **Because of his faithfulness to God, Manasseh had "the longest reign in the history of Judah" (M.S. and J.A. Miller, *Harper's Bible Dictionary*, p. 416).**

Unfortunately, we have no way to date this year of Manasseh's captivity, repentance, and return.

"A non-Biblical record of Manasseh's captivity has not yet been found in cuneiform sources."—*SDA Bible Dictionary*, p. 682.

—But we do know that it could not have happened in 677 B.C. **Here is the evidence:**

38 - This captivity of Manasseh could not have occurred in the year 677 B.C.! According to 2 Chronicles 33:11, Manasseh was taken captive to Babylon by an unnamed king of Assyria. We know that there were three different Assyrian kings reigning during Manasseh's rule (696-641 B.C.). These were Sennacherib (705-681 B.C.), Esarhaddon (681-669 B.C.), and Ashurbanipal (669-627 B.C.). **Although we are not told the year of Manasseh's captivity, repentance, and return to Judea, we know it had to happen during the reign of Esarhaddon (681-669 B.C.), or Ashurbanipal (669-627 B.C.). —And each of those Assyrian kings ruled long after 677 B.C.!**

We know this to be true because historical records only list Manasseh as being a vassal king—not to Sennacherib, but to Esarhaddon and Ashurbanipal—and neither of those latter kings were reigning in 677 B.C.!

"This section dealing with Manasseh's captivity and repentance and his restoration and reforms (2 Chronicles 33:11-17) is peculiar to Chronicles. **Esarhaddon (681-669 B.C.) and Ashurbanipal (669-626? B.C.) both list Manasseh among the kings of Western Asia who were their vassals.**"—*SDA Bible Commentary*, Vol. 3, p. 305.

Whichever king captured Manasseh and carried him to Babylon (where he was converted and freed),—did so because Manasseh was not paying tribute money. Manasseh had only been tributary to Esarhaddon and Ashurbanipal,

8 not to Sennacherib.

Why is it that the nation was not a vassal to Sennacherib? The king before him, Sargon II, had carried away the Northern Kingdom of Israel, but had left the Southern Kingdom of Judea alone.

When Sennacherib later tried to conquer Judea, his troops actually laid siege to the city. But an angel slew 185,000 Assyrian soldiers in one night. Terrified, Sennacherib fled back to his capital, where he was assassinated and Essarhaddon took the throne. (You can read about it in 2 Kings 19:14-37 and *Prophets and Kings*, 352-362.)

39 - God would not place a 2520-year curse on the Jews because they renounced idolatry, smashed their idols, and returned to the worship of the true God!

The year of Manasseh's captivity, repentance, and beginning of his reformation in Judea—could not be the beginning of a 2520 year curse upon the Jews!

The severity of Manasseh's imprisonment very quickly brought him to repentance. According to the Biblical account which tells about this event (2 Chronicles 33:11-17), **as soon as Manasseh was restored to the throne, he abandoned idolatry, removed foreign idols, and got the people to once again worship in the correct manner** (2 Chronicles 33:15-19).

As a result, however, Manasseh produced an admirable record of leading the nation back to God! Read about it in 2 Chronicles 33:11-19. It would be well if we followed his example today.

— Yet according to this second 2520 time span (677 B.C. to A.D. 1844) theory, **we are supposed to believe that this 2520 year prophecy of the "captivity of Judea" (said to be the result of Moses' curse in Leviticus 26; see below) began in the year that Manasseh was totally converted to God and began leading his nation back to the godly ways of his father, Hezekiah!**

Remember this when a 2520 preacher comes to your church and tells you that the 2520 years of divine curses fell on the Jews during the year that Manasseh was carried to Babylon.

Not only is it impossible for the "captivity of Judea (the Jewish people)" to end in 1844, it is equally impossible for it to begin when Manasseh was converted! Why would a curse fall when a wonderful blessing began?

But someone may say, "Manasseh sinned, and therefore the predicted curse of 2520 years began to fall on the Hebrew nation in 677 B.C. But, **repeatedly, when God's people repented,—He accepted them again!** He did not refuse their repentance and efforts to put away their sins. We can be thankful that we serve such a God.

THE 1843 FITCH CHART

40 - In 1842, while still in Haverhill, Massachusetts, Charles Fitch (1805-1844) and Apollos Hale designed the 1843 prophetic chart, which Fitch presented to the Boston General Conference of May 1842. They decide to print 300 copies. **In this 1843 Fitch Chart, there was "a mistake in some of the figures"** which, it is inferred, would not be recognized until later (EW 74). **In view of**

all the reasons we have discovered in this present report, the number "2520" on the Fitch Chart would have to be one of those incorrect numbers!

The 2520 time theory may have been useful, in 1843, in drawing crowds to meetings; but it, along with several other errors held by the Millerites (which included Sunday sacredness, immortality of the soul, eternal hellfire, the world as the sanctuary, and infant baptism), **were eventually abandoned by the faithful.** Later found to be incorrect; they were laid aside. For this reason, even though the Millerites preached several of those errors, you will not find them today in the Inspired Books.

It should be noticed that the 2520 is mentioned in the 1850 Chart. Otis Nichols (1798-1876) was one of the first Sabbathkeepers. A printer by trade, he designed and, with James White's approval, published the 1850 Chart. Yet, if you will look carefully at a copy of this chart, you will not find the 2520—until you get out a magnifying glass and examine the extremely small print at the lower right. Apparently, James was already not sure of it, and Ellen was apparently not asked what she thought about it. So there it is: one sentence in very small print.

Here is this extremely tiny wording; this is just one sentence long in the middle of an almost unreadable paragraph on other topics: "The treading down of Israel by the gentiles commenced before Christ 677; 1843 after Christ added to 677, make 2520 yrs. 7 times." (*More on this 1850 Chart later in this report*).

We cannot expect that James, who granted permission for the 1850 Chart to be printed, always made wise decisions. By that year, he was still not clear on many points. On July 21, 1851, he announced in the *Review* that Ellen's articles would no longer appear. This was mistakenly done to encourage more readers. As a result, she gradually stopped having visions until the General Conference Session of November 20, 1855, recognized and admitted the mistake. Immediately, she began having visions again! Our people are not helped when Spirit of Prophecy articles disappear from the *Review* and our union papers.

"It is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work. The results of this course of near silence was not at once perceived, but at the General Conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right."—Arthur L. White, *Ellen G. White: Messenger to the Remnant*, p. 52. (*See Report of Conference, Review, Dec. 4, 1855, p. 75, col. 1.*)

ORIGIN OF THE 2520 TIME PROPHECY

41 - The origin of the 2520 time span theory is very interesting. It clearly did not originate with William Miller; for it was previously being taught in America. Here is the information on this:

Although Bible prophecy had been closely studied by

The 2520 Year Prophecy Update

**PART THREE
OF THREE**

Continued from the preceding tract in this series

over a hundred Bible students for centuries (even Isaac Newton wrote a book about it!), yet the theorized Leviticus 26 time prophecy was not invented until the 19th century! No mention is made of it prior to that time.

Its origin in America takes us back to the year 1831, to the writings of a Baptist woman preacher; she wrote articles and booklets, and traveled across America, Europe, and the Near East, preaching the coming of Christ to earth in 1847.

Born into one of New Hampshire's powerful families, **Harriet Livermore (1788-1868) gave up wealth and status to become an itinerant preacher in an age when upper-class women were seen, but seldom heard, in public.** Casting aside fineries, she traveled the world more than many sea captains and lived a harsher life.

Livermore preached the Second Advent on a broader scale than most anyone, with the exception of Joseph Wolff (GC 357-362). She traveled farther than did Maurant Brock, in England (GC 362); or Robert Winter, who also preached the Second Advent in England (GC 362); or Lacunza, in South America (GC 363); or Bengel, in Germany (GC 363-364); or Gaussen, in Switzerland (GC 364-366); or the child preachers in Scandinavia (GC 366-368).

Livermore was personally acquainted with Joseph Wolff (GC 357-362), who also traveled in many countries and preached the Second Advent. Yet *Great Controversy* fills six pages about his travels, while never mentioning Livermore at all. Why is this?

There is a reason: Both were preaching that Christ would return in the 1840s. **Wolff was preaching the 2300 year prophecy, while Livermore was primarily preaching the 2520 year prophecy.** (*More on her prophecies of the 2300 and the 2520 time spans later in this report.*)

Ellen White had been shown that there is no time prophecy longer than 2300 years; therefore the 2520 prophecy could not be genuine. Its theoretical basis (changing seven predicted curses in Leviticus 26 into a single time prophecy stretching more than 2,000 years), is totally imaginary. Its starting point, 677 B.C. as the year that Manasseh was carried to Babylon and converted, was a contrived date so that it would end in 1843. In other words, it was a false prophetic time span, and therefore rejected by the Spirit of Prophecy.

Detailed research into the prophetic interpretations of the 17th through 19th centuries reveals that **it was Harriet Livermore who invented the 2520 time prophecy.** The daughter of a judge, she had received an excellent education in Massachusetts. Both her grandfather and father became U.S. Congressmen. She was a wealthy New Hampshire socialite.

But her life changed when her fiancé died from yellow fever in the War of 1812. Harriet converted to Christianity and began studying Bible prophecy.

At that time, a sizeable number of other people had already written about the Second Advent which was to occur in the 1840s. So, **by the late 1920s, she had devised her 2520 time prophecy and began printing booklets on the subject. She was preaching it before Miller began giving his public presentations about the 2300 year prophecy.** Although he came across the 2300 year prophecy in 1816, Miller kept delaying until 1831 to present it in public (GC 328-331).

In an age when women were supposed to hardly be noticed, Harriet was very daring. **She turned Leviticus 26 into a time prophecy, subtracted 2520 from 1843—and arrived at 677 B.C.** Learning that the Northern Kingdom of Israel no longer existed in that year, and Manasseh was ruler in the Southern Kingdom of Judea between 696 and 646 B.C., **she arbitrarily decided that his captivity and conversion must have happened in that year—677 B.C. Presto! a new time prophecy had been invented!**

Separated from her wealthy family, Harriet began writing books and preaching everywhere. She captivated listeners as she preached of doomsday and salvation in homes, in schools, on docks and street corners—anywhere people would listen.

Her first book (*Female Testimony*, 1824) urged that women begin preaching. She joined the Baptists and began holding public meetings.

As mentioned in *Great Controversy*, 360-361, "on a motion brought forward by the ex-President, John Quincy Adams," **Joseph Wolff** "in December 1837 preached before a joint session of Congress . . . on the Second Advent" (*E.G. White Estate, Joseph Wolff*), about his travels, and the 2300 year prophecy.

Although not mentioned in Great Controversy, another person also spoke to Congress about foreign travels and the Second Advent. It was Harriet Livermore, who was the first woman to speak to Congress (1827); and she did so four times. On January 8, 1827 (with President John Quincy Adams and his Secretary of State, Henry Clay, in the audience), she gave her first presentation to Congress.

In 1832, 1838, and 1843, Harriet spoke to Congress again (under Andrew Jackson's, Martin Van Buren's, and John Tyler's administrations).

She taught her 2520 prophecy discovery in a series of booklets called *Millennial Tidings* (1831-1839). That prophecy, she said, was dated "from the captivity of Manasseh in 677 B.C. on to A.D. 1843, when Jewry should flourish again" (*Millennial Tidings*, No. 4, p. 15). She declared that, at the end of the 2520 years, the Jews would cease in 1843, and that Christ would return to earth to set up His kingdom here at the end of the 2300 years, in 1847. She preached that the time interval of four years between 1843 and 1847 would provide opportunity for the Jews and the Indians of the the Western States of North

10 America (which she taught were part of the ten missing tribes of Israel, in the Northern Kingdom) to be converted. **(She had the 2300 year span end in 1847.)** Since there was no historical dating for Manasseh's trip to Babylon and back, she placed it at 677 B.C., so her 2520 time span would end in 1843.

Livermore preached so widely and was so often quoted in the public press; by the early 1840s, several other preachers also began preaching her 2520 time theory.

One was William Ramsey (1803-1858). His *Second Coming of Our Lord* (published in 1841) declared that the "times of the Gentiles" would end at the Lord's Second Advent to reign on earth.

Another was George Duffield (1798-1868), a Presbyterian minister in Michigan. His *Dissertations on the Prophecies* (1842) suggested several possible beginning dates for the 2520 time span.

Another was George Junkin (1790-1868), a Presbyterian president of three different colleges (in Pennsylvania, Ohio, and Virginia). His *The Little Stone and the Great Image, Lecture 32*, published in the 1840s, terminated the 2520 in 1843. It is not clear whether any of those three men were Millerite preachers; for each one taught a variety of other strange theories, which are not held by our people today.

Having read Harriet Livermore's booklets and press reports on her theories, by 1842 some Millerites also began urging the 2520 as a second time prophecy which would end in 1843.

Richard Hutchinson, M.D., a Wesleyan Methodist missionary to Quebec, was one of the Millerite preachers. In 1843, he published two pamphlets, one of which included the 2520 theory.

Elon Galusha (1790-1856), a Baptist pastor in New York State, was another Millerite who favored the 2520 theory.

Prior to 1843, **Joshua V. Himes** (1805-1895), a prominent Millerite minister in Boston, published a *Pictorial Chart of Daniel's Visions*, which included a mention of the "seven times, or 2520 years" from 677 to 1843.

A large Millerite broadside [large printed sheet], entitled *End of the World in 1843*, mentioned the "period of the Gentiles, 2520 years" or "seven times" from 677 to 1843. Himes printed it.

Then, of course, there was the **1843 Fitch Chart** with the 2520 on it. It was the influence of Joshua V. Himes and Miller himself—the two most prominent Millerites—who placed the 2520 on the 1843 Chart—a chart which we were later told was incorrect in some of its figures (EW 74). **It is obvious that they arranged for the two "1843" numbers to be placed close together in the upper right in the largest print possible—to show that two long prophecies ended at the same time.**

It is highly significant that, **prior to 1845, 88 Bible students published favorably on the 2300 year time prophecy in the 19th century alone** (*Prophetic Faith of Our Fathers*, Vol. 4, pp. 404-405); yet we are told that **only 11 people advocated the 2520 time span theory!** Fully 70 of

the 88 began the starting date of the 2300 year prophecy (which includes the 70 weeks of years) during the reign of Artaxerxes (*ibid.*, p. 408).

The following paragraph summarizes most of the odd theories that were circulating in the 1840s:

"A few (eight) mistakenly believed that the number in Daniel 8:14 should read 2400. But even they similarly ended the expanded number in 1847, simply beginning the period a century earlier, with the giving of the vision. Eleven also ended the 391-year prophecy of the Ottoman Turks (Revelation 9:15) in 1844. **And eleven terminated the so-called 'seven times' (2520 years, or 'times of the Gentiles,') between 1843 and 1847.** But these were considered to be only corollary factors."—*Ibid.*, p. 408.

WILLIAM MILLER AND THE 2520

42 - William Miller, himself, had not found the 2520 time prophecy during his formative years of study (1816-1834). Here are the facts behind this:

At the age of 34 (following his father's death), Miller returned to his native home in Low Hampton, New York, near Lake Champlain in 1816; so he could care for the farm and his aged mother. Very studious, he then had opportunity to begin studying more fully on various topics.

Miller was no longer religious, but he did attend the local church at times because friends were there. Because the pastor was away one Sunday that same year in September, **he was asked to give the Scripture reading in church because he was a good reader. The Scripture reading that day was from Isaiah 53. Partway through it, he completely broke down and wept; unable to continue, he had to sit down.** Miller had experienced a powerful conversion. **Immediately afterward, he began an intensive two-year study,** using his \$18.00 Bible and \$8.00 *Cruden's Concordance*.

In 1818, he had essentially arrived at his full beliefs which, at that time, **he wrote into a twelve-point list. The 2520 was not among them.** He concluded it with the statement that Jesus would return "on or before" 1843 (*Miller's Apology and Defense*, pp. 11-12).

He checked it all over again during the next four years (1818-1822). **Then, on September 22, 1822, he wrote his Compendium of Faith.** Consisting of "Twenty Articles of Faith," it was extremely thorough (*reprinted in Sylvester Bliss, Memoirs of William Miller*, pp. 77-80). **Significantly, there is nothing in there about the 2520 years theory—absolutely nothing.**

Miller also prepared fourteen *Rules of Interpretation*, to show how he interpreted Bible prophecy. There is nothing in there about the 2520 time prophecy, or methods which would approve of it (*Bliss, Memoirs*, 70-71).

He then waited 14 years until 1831, all the while hoping that others would preach the 1843 message. **It was during those years that Harriet Livermore began preaching and publishing her findings on the 2520 time prophecy which began in 677 B.C. and would end in 1843.** Astounded that she, a woman, was traveling all across America and overseas preach-

ing, the public press gave her full coverage.

Miller later said that, in his earlier years of study (1816-1822), he "laid aside all commentaries, and used the marginal references and his concordance as his only helps" (*Miller, Apology and Defense*, p. 6; also in *Bliss Memoirs of William Miller*, p. 69).

But in those later waiting years (1822-1831), Miller began reading what other commentators on Bible prophecy had to say. Long afterward, in his *Apology and Defense*, written in 1845 after the great disappointment, Miller told how he eventually began checking his findings with the "commentators" who were publishing on Bible prophecy. For example, he found that this use of "each day for a year" was "in accordance with the opinions of all the standard Protestant commentators" (*Apology and Defense*, p. 11). It was during this time that he learned about Harriet Livermore, whose travels and preaching on the 2520 in the Eastern States, Western States, and overseas, were frequently in the news tabloids of the day.

Indeed, further down on that same page, Miller wrote of his acceptance of the 2520 theory because of the help of commentators who dated it as beginning "at the captivity of Manasseh, which the best chronologers assigned to 677 B.C." (*Apology and Defense*, p. 11).

Miller preached his first sermon on August 14, 1831.—And, from then on, he had little time for anything but to travel from place to place and fill preaching appointments.

THE MILLERITE MOVEMENT (1840-1844)

Thus it happened that William Miller, and some of the other Millerites, were impressed by Livermore's theory; and they thought that the 2520 time span might strengthen public acceptance of their 2300 year prophecy. So some Millerites added it to their sermon presentations; for it provided them with a second, lengthy time prophecy which ended in 1843!

The whole thing sounded logical to the Millerites at the time; since Christ's literal return to earth as King—would end the theorized "punishment of the Jews" and their "captivity." It would also end the so-called "times of the Gentiles." (But, of course, we today—nearly 170 years later—can see no such logical termination event for the 2520. Looking back on it, we can see that nothing changed for either the Jews or Gentiles in 1844.)

So "2520" and "677 [B.C.]" were placed on the top right of the 1843 Fitch Chart, close to "2300" and "457 [B.C.]"—showing that both ended in 1843.

But Hiram Edson saw the error in the manufactured date, 677, as being the supposed "captivity" of Manasseh; since his brief captivity resulted in a nationwide revival and reformation of the Jews. Disagreeing with Miller, Edson decided that the 2520 years began with the captivity of the Northern Kingdom of Israel in 723 B.C. (instead of with the captivity of Manasseh). Edson calculated that 2520 years after 723 B.C. would end in 1798. Miller and Edson each believed that he alone had the right time frame for that prophecy, and rejected the other one's theory.

As we earlier learned, both time calculations are incorrect! **The Livermore initial date, of 677 B.C. (adopted by some Millerites), is totally incorrect; since the capture of Manasseh occurred under a later Assyrian king. The Edson initial date, of 723 B.C., for the fall of the Northern Kingdom of Israel actually occurred in 722 or 721 B.C.**

Very significantly, **the 2520 year prophecy was rarely discussed after 1844 by anyone in the Advent Movement, except for a few people.**

OTIS NICHOLS AND THE 1850 CHART

With this historical overview in mind, **we can now understand why there could still be a few men, after the great disappointment of 1844, who still considered the theoretical 2520 time span to be of some importance.** One of these men was Otis Nichols, a printer who was faithful to the Advent message.

Nichols printed the 1843 Chart for the Millerites; then, in August 1850, he suggested to James White that a new revision be prepared. **While some wanted the 2520 included, there were others (perhaps including James) who did not want that time span in there.**

As a result, it is clear that, while the "2520" is in very large print at the top right of the 1843 Chart, **as a compromise to those who wanted it mentioned somewhere in the 1850 Chart, it was placed in extremely small print in the middle of a paragraph of miscellaneous items at the bottom right, where it can hardly be noticed.** The chart was printed in December 1850.

Here is this complete 1850 paragraph, with that one sentence hidden in the middle of it. With its technicalities, strange punctuation, and small print in an out-of-the-way location, it was obviously a paragraph which few would bother to read:

"A prophetic year or time is 360 days denoting, years. 7 times is 7 x 360=2520 yrs. Time times and a half, is 3½ x 360=1260 yrs. A prophetic month, is 30 days, 30 yrs. 42 months, is 42 x 30=1260 yrs. A prophetic day, denotes 1 year 1 hour, 15 days. The treading down of Israel by the gentiles commenced before Christ 677; 1843 years after Christ added to 677, make 2520 yrs. 7 times. The length of the daily, Dan. 8:13, from B.C. 457 to A.D. 508_9=965 yrs. From the daily taken away, to the papacy being set up, 538_9=1260 yrs. Time of the papal desolating abomination, to 1798_9=1260 yrs. From 1798_9 to 1845=45 yrs. 2300 yrs."

According to the above statement, the "treading down of Israel by the gentiles" ended in "1843." **Indeed, a hundred years later, Hitler treaded the Jews down even more—killing 6 million of them.** Little wonder that it was placed in small print! **By the year 1850, it should have been very clear that the statement was in total opposition to historical facts! Nothing had changed for either the Jews or the Gentiles in 1843!**

Two other doubtful dates on the 1850 Chart were these: **158 B.C. for the date of the league between the Jews and the Romans, and particularly the number "666" as covering the two beasts of Revelation 13.**

IN CONCLUSION

It is believed, by some, that **it was the 2520 year theory,**

12 and some of the other strange ideas that entered the Millerite movement, which kept Miller from accepting the midnight cry until just before it ended. The great truth in the midnight cry, about part of the Sanctuary Message, was based on a purely Biblical message which combined Daniel 8:14, Leviticus 16, and Hebrews 8. It is never good for the human mind to become fascinated with error.

It is of the highest significance that *Great Controversy*, 324-329, focuses exclusively on the 2300 year prophecy and the 70 week prophecy, which was part of it. Read *Great Controversy*, chapter 18, thoughtfully. **Not one word about a 2520 prophecy is mentioned or even hinted at. Also notice that Leviticus 26 is not mentioned** in those pages as the source of any time prophecy. The facts are clear.

Then read chapter 20 of *Great Controversy*, which describes several leading people who preached the true message. Harriet is not included.

William Miller was a good man. We value his dedication and contributions to the Advent Movement. **But we must keep in mind that Miller never accepted the Third Angel's Message.** He had the wrong view of Daniel 7:25; Revelation 13; 11:19; 12:17; and 22:14. He rejected a correct understanding of Daniel 7:9-10, 13 and the Investigative Judgment. He did not understand the true meaning of Daniel 8:14. He did not have the light on the state of the dead and punishment of the wicked. **He rejected the Fourth Commandment, the heavenly Sanctuary, and the Spirit of Prophecy.**

Although he was a good man and will be in heaven (EW 258), he was not a Seventh-day Adventist. **We are not to base our doctrinal beliefs on his or anyone else's theories, when they do not agree with Bible/Spirit of Prophecy teachings!**

I believe it brings sadness to our heavenly Father when some of our people turn from giving the messages of the Sabbath, the importance of obedience by faith in Christ to the law of God, and the Third Angel's Message to the world,—and retrace our steps and begin preaching speculations by Miller which were never accepted by the Spirit of Prophecy.

We should not occupy ourselves with theories, such as the 2520 years, when they are found nowhere in Scripture or the Spirit of Prophecy.

We are told that there was a mistake in some of the "figures" (plural) in the 1843 chart (EW 74). **What were the mistakes on the 1843 Chart? They would have to be those concepts, beliefs, and time prophecies on that chart which were not later adopted and taught in the Spirit of Prophecy writings.**

In 1980, I was the first in America to write against the errors of Desmond Ford; and it was obvious that he was trying to bring certain errors of Martin Luther into our church.

At the present time, another person is trying to bring back some of the errors of William Miller and the Millerites into the church. The Bible and Spirit of Prophecy is to be our guide, not frail uninspired men.

The standard by which we can gauge the accuracy of all Bible interpretation is the Spirit of Prophecy. It is

not you nor I, nor the pioneers, nor James White, nor William Miller. And we could add that it is not A.T. Jones, E.J. Wagoner, or Martin Luther.

The God of heaven has given us a vast wealth of Inspired, trustworthy help. **Stay with the Inspired Writings and let them guide you along the path which leads to heaven, and you will be safe!**

"The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith that are found in the Christian world, are the work of our great adversary to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's Word with humility of heart to obtain a knowledge of His will, **many seek only to discover something odd or original.**

"In order to sustain erroneous doctrines or unchristian practices, **some will seize upon passages of Scripture separated from the context,** perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the Word of God. **Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy,** with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."—*Great Controversy*, 520-521.

Through the amazing grace of our Lord Jesus Christ, we were given the beautiful Sanctuary Message, nestled in the 2300 year prophecy of Daniel 8:14, plus its ramifications in Exodus, Leviticus, Hebrews, and Revelation.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent Movement and revealing present duty as it brought to light the position and work of His people . .

"Light from the sanctuary illumed the past, the present, and the future. They knew that God had led them by His unerring providence . . 'Begotten again unto a lively hope,' they rejoiced 'with joy unspeakable and full of glory.'"—*Great Controversy*, 423.

But the 2520 has been foolish speculation which unlocks no mysteries, opens to view no systems of truth, reveals no present duties, and only brings confusion and darkness to those who continue valuing the emptiness in its message. Beware of those who would lead you away from the solidity found in the Bible, united with the Spirit of Prophecy. The two, studied together, is the heritage of the remnant.

— Vance Ferrell